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WEEKLY REVIEW.

—Diana of the Ephesians was great in her day, but 'great is beer' in these times. Representatives of the beer firms of Barclay, Hanbury, Bass, Allsopp, Whitbread, Buxton, and Guinness, have been returned for the new Parliament. It would be interesting to know how much of the constituency of the new House represents the liquor interest of the country. It was stated some time ago that this was fast becoming an all-controlling power in the land.

—The special services held last week in the Baptist Chapel, Bellasis Road, have been continued every evening this week. Earnest addresses have been made by ministers of different denominations, and we trust that there has been much blessing in connection with these meetings. The Rev. Mr. Urquhart, minister of a Baptist church in Leith, and who is visiting India for his health, and the Rev. Hormusdji Pestonji, of the Poona Mission, have taken a prominent part in these services.

—Wide is the gate and broad is the road that leadeth to destruction, and the people of Banda have excellent opportunities of making rapid progress therein. Whereas in 1871 they had but 25 shops for the sale of intoxicating liquors and drugs, in 1872 they had 329.

—On the 2nd inst. Baboo Mothura Nath Bose, M.A., was ordained to the Christian ministry in Calcutta, in the Free Church. He is said to bear a high Christian character and he intends to labour independently of any missionary body; Mr. S. C. Mookerjea has agreed to undertake his support. His chosen field of labour is in the district of Furreedpore. He intends to conform as much as possible to Hindoo manners and customs, in non-essentials, and he and his assistants are to have simply subsistence allowance. It is with no small measure of satisfaction that we see this statement, and we shall watch the progress of this Mission with great interest. We believe that the fuller the exhibition made in any mission-work of simple faith in the Lord Jesus Christ, the more scope given for the manifestation of the sufficiency of Christ for all the requirements of his faithful servants, the greater reason have we to expect the blessing of the Lord upon the work.

—The Bishop of Bath and Wells has published a charge in which he says that there is a deliberate conspiracy on foot to bring back the Church of England to communion with the Church of Rome. He says:

> The English Priests and Deacons are to be dressed as like as possible to Romish priests and deacons; the church choristers are to be as like as possible to the choristers in a Romish church; the Lord's Table is to be made and dressed as like as possible to the altar of a Romish church; the chants and music are to be as like as possible to those in the church of Rome; the processions, banners, crosses, and crucifixes of Romish ceremonials are to be exactly imitated; the Romish use of incense and wafer-bread is to be adopted.

These predictions have already become facts. We have now among us missionaries professedly of the Church of England who have adopted the Romish costume, robes reaching to the ground and cords around their waist. Bishop Douglas is delighted. There is one advantage about the sort of religion indicated in the Bishop's charge above quoted, that any man may have it by simply "putting it on." It requires no spiritual light or power, no change of heart, no self-crucifixion to adopt this sort of piety. On the other hand, not a word is said about it in the New Testament; very different indeed are the indications there given that a man is under the guidance of the Spirit of God.

—The special services in connection with the proposed Mission in London in February had been commenced when the Mail of Feb. 13th was despatched. The heterogeneous character of the present Church of England, is manifested startlingly in the use made of this occasion by Ritualists on the one hand and Evangelicals on the other. One Rev. Father in surplice, cassock, cope and biretta goes forth at 8 P.M. accompanied by the choir, to make a processional demonstration in the back slums near the Haymarket, singing hymns and making short addresses. On the other hand, ministers, and laymen whose one aim is to bring the Gospel to bear in its simplicity on the hearts of men, seek earnestly the power of the Holy Spirit to break down the barriers of sin and indifference. It will be now as in the day when many were thronging Jesus and a poor woman came timidly behind and touched the hem of his garment and was immediately healed; hers being the touch of faith, and theirs being that of simple curiosity. They who seek the manifestation of Christ's presence in faith, with consecration to his will, shall not seek it in vain, though Romanizers and Ritualists may professedly take part in the same movement. Some of these propose to make large use of the confessional, in furtherance of their ends; and a memorial signed by 600 householders has been presented to the Bishops of London, Winchester and Rochester, asking that this purpose may be guarded against. The Bishops in reply say:

> We think it not improbable that there are clergymen who having unhappily adopted the belief that the "confessional system" is approved by our Church, and expedient for the spiritual edification of its members, might be well pleased to extend its use by the occasion of this mission; and we are aware that there are others who desire to take the same opportunity of supplying what they consider a serious defect in our Church system by introducing lay and Nonconformist preachers into our pulpits. But both parties know perfectly well that the bishops disapprove of either effort; that they would never have sanctioned the mission but in the frank confidence that neither would be attempted, and that the attempt in either case would be an unfair and unworthy advantage impossible to be taken by truthful and religious men while engaged in a great work which, without God's blessing, must be the idlest waste of time and toil.

Some of the Church of England ministers have thought that they could not promote the spiritual interests of their congregations better than by endeavouring to secure for them the ministrations of men whom God has used for the awakening and conversion of many, men who have received a far higher attestation than any "apostolical succession" could have given them; but these men happen not to be of the Church of England; and the good bishops of that church shrink back from the proposition with the same disapprobation with which they view the confessional, and intimate that the blessing of God may not be expected if Nonconformists are allowed to take part in the ministrations. We trust that these bishops may themselves get a blessing in connexion with the Mission, and make the grand discovery that the Spirit of God travels in a broader channel than the narrow one which they have marked out for him between these two banks. The Spirit of God is working wondrously in this day, casting down great barriers, baptized as bulwarks, and anointing with eye-salve the eyes of many "overseers," and one can hardly say what we may not witness.

—We are glad to receive the Report of the United Presbyterian Mission in Rajpootana for 1873. There are at 6 stations, 14 missionaries and 16 Native agents; 109 communicants; baptized last year, 34; under the care of the Mission, 396 orphans; scholars 2,280. There are no less than 4 medical missionaries connected with the Mission, and their labours for the good of the people seem to be well appreciated. Some industrial branches have been organized in connection with the Orphanages. We have noticed much that is interesting in the Report, and have marked some portions for our columns.

—A contemporary does not believe that the late disturbances had their origin in the statement regarding Mahomed's life contained in the Guzarati book published; as he does not believe that the Bengal mutiny had its origin in the belief that the new cartridge was greased with hog's fat. Revolutions are not made by grease, was an utterance that had considerable vogue. But we know not why a revolution should not be produced by grease, if grease represent to men that against which they have all their life long been strenuously combating, and this is just what the greased cartridges represented to the caste-worshipping Hindoos of the Bengal army. No more powerful consideration could have been presented to their minds. When the movement was once inaugurated, ambitious and designing men saw their opportunity and endeavoured to improve it. And the expres-

sion used regarding Miryam, Mahomed's slave, in the Guzarati account of him, was, we think, enough to inflame the minds of ignorant Mussulmans in Bombay whose knowledge of Mahomed is much more legendary than historical. But we do not believe that the Mussulmans of Bombay would have taken any note of the publication in question, if some special efforts had not been made to bring it to their notice. It has been stated, we think, that some Moolvi acted this officious part and raised the cry that a great and public insult had been offered to their religion. Now if this statement is correct, the prime offender is that Moolvi. A certain Moolvi from the North of India has made himself very conspicuous in Bombay during the last year, by his open-air denunciations of Christianity, and it is just possible that this is the man who sought to arouse the fanaticism of his co-religionists by calling their attention to an offensive expression in the Parsee's published account of Mahomed. The Police must be in possession of the facts regarding the way in which the attention of the Mahomedans of Bombay was drawn to this book.

—In a Convention signed at the Hague in November, 1871, the following declaration was made:

Her Britannic Majesty desists from all objections against the extension of the Netherland dominions in any part of the Island of Sumatra.

This declaration seems to us very little in harmony with the views which have been professed as to the practicability of settling international disputes by arbitration. The Dutch Government are here blandly assured that England will maintain a decorous silence while the Native Chiefs of Sumatra are stripped of power, one after the other. The extension of Netherland dominion means of course the planting of it where it does not exist. This compact is immoral on the face of it. The Dutch wanted Acheen, and felt that the principal barrier in the way of obtaining it, was the disapprobation of Her Majesty's Government. They had some special reason to fear opposition in this quarter; for a treaty of perpetual peace and friendship had been signed in 1819 between the Sultan of Acheen and the East India Company, and this treaty has never been formally repudiated. Quite apart from this, however, we think that Great Britain incurs a very serious responsibility before heaven, when she binds herself not to oppose the extension of dominion by this or that power.

The *Indian Statesman* says:

An opportunity may yet be afforded the British Government of redeeming its prestige by interposing authoritatively in the capacity of a mediator, and saving the Sultan's state from absorption by the aggressive power. After the false steps made by the Gladstone government, there are many difficulties in the way of our intervention, but we trust that the new Ministry will promptly redeem its promise to initiate a vigorous foreign policy. We cannot afford to have the stigma of bad faith pinned to the national character, even when it is the despairing cry of a crushed state, especially when our own conscience more than half condemns us as guilty of the charge.

—A telegram from London, March 12th, gives the interesting information that an extraordinary woman's religious temperance crusade has commenced and is spreading. The Lord be praised! There is no crusade more demanded than this. In the *Overland Mail* of February 20th, there is an extract from the *N. Y. Herald* which gives us an idea of the way this crusade has been inaugurated.

"At Franklin, Warren county, Ohio, the ladies are zealously besieging all the saloon-keepers with prayer meetings. One of the German saloon-keepers has signed their pledge, and joined in with the services held in his former bar-room. The same man had hired a band last Friday, and tried to give a ball while the ladies were in front singing hymns and praying. Towards evening the dancers went to the dwelling of the manager and told him they could not stand this. They abandoned the holding of the ball at his house, and went to the extreme lower end of the town to a hall that was away from the prayer circle. At Waynesville, Warren county, several saloon-keepers hold out, and it is said that the roughest men sometimes find it impossible to restrain tears as the ladies kneel on the flags in the cold or storm. A picket of ladies watched the saloons on Saturday night, and immediately surrounded the doors when any man tried to enter for a drink. One of the saloon-keepers has sold his stock to an active promoter of the crusade, and he will move West. Deputations of ladies visit each saloon daily. At London, Madison county, the ladies are visiting the saloons, groceries, and drug-stores. The druggists there have unanimously signed the pledge. If ordered out of a saloon, the ladies immediately organise their prayer-meeting on the sidewalk. At McArthur, Vinton county, the excitement is the most intense ever known in the village. One of the dealers capitulated, closed his saloon, and signed both the personal and dealers' pledge. The remainder of the dealers have agreed to quit the business as soon as they can dispose of their stock on hand. At New Lexington, Perry county, the war is vigorously prosecuted by about 100 ladies and 150 men. Immense temperance meetings are being held, at which one of the speakers is an ex-colonel, who rehearses the story of his downward career as a drunkard. The praying band of sisters is seventy-five strong, and they go their rounds every day; but the majority of the besieged reject their overtures and conduct their business as best they can. At Hillsboro, Highland county, of the nine saloons, including three hotel bars, five have closed, at least temporarily. Of the four druggists two have agreed to sell only on prescription of a regular physician, and the others claim to be regular physicians. A saloon keeper there named Dunn has issued posters warning the women of Hillsboro not to obstruct his legitimate business. The ladies of Hillsboro, however, have eight leaders, each commanding a band of twenty to forty, and divide time regularly. If the saloons will not close under a regular agreement, they purpose to keep a permanent guard from this time on until the people get accustomed to do without saloons. Their success thus far has been only average. The record shows that the consumption of liquor has decreased two-thirds. The German press of the State fiercely denounce the crusade."

We cordially agree with our correspondent who pleads that our Lord Jesus Christ may be freely addressed in prayer and praise. In him is all the fulness of the Godhead. In honouring him we honour all the Godhead. If any one has any hesitation upon this point it is evident that he has not received the full testimony of the Scripture upon the subject. There cannot be any such thing as division in the Godhead, though there may be a distinction in the aspects under which God is revealed to us. But wherever we have deity we have the fulness of deity. We may therefore address Christ as God, and we may address the Spirit as God. While this is true, and while our liberty in this matter may not be invaded by the slightest scruple, yet it is just possible that there may be some ground for the criticism to which our correspondent objects. If a person should constantly address the Spirit in prayer, it would be felt by almost all Christians to indicate that his mind was not influenced by the whole of the teaching of Scripture on the subject of prayer. There is a way of approaching the throne of grace which doubtless better accords with the general teaching and practice of Scripture than other ways, and they who are most fully under the guidance of the Holy Spirit will know this way and follow it. "Ye shall ask in my name" is what our Lord says to his disciples regarding the dispensation of the Spirit. Jesus is the Way. By him we come to the Father. He ever liveth to make intercession for us. He is the Mediator, and the prayers recorded in the New Testament are, with few exceptions, addressed to the Father in the name of the Son. The perfect satisfaction that God has in his Son is set forth as the ground of our confidence in approaching his throne. The Spirit of God animates our drooping faith by showing us the atoning work of Christ and his present exaltation, and we plead with confidence a name that has absolute power with the Father of Mercies. These truths by no means disappear when we address Jesus alone; and very often the disposition to address him indicates a growing confidence and the recognition of the wondrous union between Christ and the believer. It is a thing that may not be deprecated. We are most reluctant to venture upon any criticism in this matter. But we are free to express the opinion that a book of hymns in which Jesus is exclusively addressed, is not so much in harmony with the usage of the Apostles as one in which the Father through Christ is more frequently addressed.

We have been favoured with a copy of the Report of the Lucknow Church Mission for 1873. Beside the Rev. Mr. and Mrs. Daeuble and Rev. Mr. and Mrs. Ellwood, there are six ladies engaged in zenana work, besides a number of Native agents. The Native church embraces 179 adults. The Report is divided into two chapters, the first telling of efforts to keep and improve "what we have;" the second, of evangelistic efforts. The latter does not take so hopeful a view as some seem disposed to, of the progress of the Gospel in India. It gives a plain unvarnished account of the way in which the minds of men are affected towards the Gospel.

It would be a very serious mistake to say that in North India "the fields are ripe for the harvest." To apply these words, first uttered amongst a nation which had been laboured in for thousands of years, to an immense "jungle" like North India, where the clearing and sowing process has hardly begun, would be a mistake which a generation of children might be expected to fall into, children who expect to see their seed spring up as fast as the wonderful mango-tree of the Indian juggler. Half an hour suffices for him to produce out of a naked seed not only a tree, but blossoms and ripe fruit too.

No, North India is not ripe for the harvest, not even, speaking *generally*, for the reception of the truth. Violent opposition has indeed ceased, for the natives have learned that it is useless. But the hostile influences and, to the carnal eye, the almost insuperable obstacles are still so numerous that many good people have been led to conclusion that "Mission Work has been a fa[illegible] in North India; and the best thing is to drop indeed, to continue such useless efforts to Christianize the country falls little short of madness."

The writer thinks that generations must pass away before the people of Oudh will become reconciled to English law and order, and learn to appreciate the truly just and generous intentions of Government.

The Muhammadans in Oudh are, in general, broken down in fortune. Many who have lost their all during the Mutiny, chiefly by the mutineers themselves, whom they had encouraged, are on the point of starvation from dislike to and unfitness for work. Enervated by their easy and sensual life, they still look out with intense longing for the speedy arrival of a deliverer, who

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would bring back a kind of millennium for them, where all is play and pleasure without work. Now and then a comforting prophet starts up telling them that the time is at hand. Their expectations rise to a red heat, but only to sink back again lower than ever. Long and earnest are the prayers and petitions offered up for such a deliverer, but they know not how or for what to pray. What they call prayers are mere endless repetitions, by the help of rosaries, of verses and sentences of the Koran, and in a language of which they understand nothing or very little. Their faith, however, is still very strong, and, surmounting all obstacles, expects the most miraculous events to happen. Now it is the approach of the ex-King of Oudh with a large force, now the *Rus* or some other mysterious being, who will bring them deliverance. In short, any change would be welcome and preferable to their present condition. They know that they are powerless to do anything for themselves, but as long as this intense, although subdued, hatred to the foreigner, and their strong faith in a miraculous deliverance, lasts, they are not, as a *body*, ready to receive, or even listen with patience to, the message of heavenly truth, which offers, for the present at least, only *spiritual* deliverance.

In a paper read before the Madras Clerical Society the Rev. Mr. Barton discusses this question: "How may a higher spiritual tone be developed in the East Indian Population of this country." By this designation he means that portion of the English-speaking community born and educated in this country and having their home here, whether of mixed descent or not. He doubts if one-half is Christian in anything more than the name. He believes that a very solemn responsibility is laid upon the Church of Christ to go out among these lost sheep and bring them to the fold.

What greater obstacle can there possibly be to the progress of Christianity in India than the ungodly lives of so many who bear the Christian name? As an actual fact I know that again and again heathen enquirers, whose hearts had responded to some extent to the persuasive invitations of the Gospel, have been drawn back again into the slough of heathenism by the encouragement to licentious conduct afforded by the lives of some so-called Christians. And when, on the other hand, we reflect how mighty an influence might be exercised for good by the large mixed population of this country, if really animated by a Christian spirit, I know of no subject which has greater claims on the earnest consideration of every true servant of Christ than the one before us to-day;—*How may a higher spiritual tone be developed in the East Indian population of this country?*

He acknowledges that the guilt of this condition of things lies very much at our door, in that we have neglected the East Indian population, restricting our spiritual work to the Europeans in India or to the Natives. The missionary's commission is to the heathen or to churches gathered from the heathen; the chaplain to the Europeans. Mr. Barton proposes first that the East Indian community should be furnished with pastors, members of their own body not foreigners.

Who that has had any experience of a country ...sh at home does not know that the peasantry, ... rule, look to the Rector for their schools, and ...r Christmas coals and blankets,—but if they ... food for their souls they go to the local ...thodist preacher. He may be very illiterate, ... his motives may not always be of the highest: ...t somehow there is a sympathetic affinity between themselves and him which makes them prefer his ministrations, as a rule, to those of the kind-hearted "parson," who cares for their children, and visits them when sick, but whose sermons, as a rule, fail to touch their hearts, or supply them with the sort of food they want.

I believe it is precisely the same difficulty which has to be encountered out here, in connection with the East Indian community, and I would meet it just as we have at last succeeded in meeting the wants of the native Christian community, viz., by giving them pastors of their own. Let us recognize the fact that they form a distinct class, shading off no doubt by imperceptible degrees into the purely English community, yet still as a body distinct from it.

Mr. Barton would find them pastors in the same way in which the Native churches of Tinnevelly have been provided with them. By this system every ordained pastor has to serve an apprenticeship of many years before he is admitted to the ranks of the Ministry, first as a Schoolmaster, then as a Reader, and lastly as a Catechist; and a single European missionary is able to maintain an effective oversight of from 10 to 700 congregations. There are 70 stations in the Southern Presidency containing say 8 or 10 families of East Indians, besides European officials. An East Indian pastor is needed for each of these stations. And a Diocesan organization is needed for the superintendence of the whole; while Government should be asked to assist by placing some Chaplaincies at the disposal of the Bishop to form quasi-parochial charges.

This pamphlet is well fitted to draw attention to a very important subject. As regards the action of the Church of England, the proposals deserve serious consideration on the part of those who have the direction of her work in India. For ourselves we are thoroughly convinced that Mr. Taylor the evangelist has the right conception of the way in which the spiritual elevation of this class may be effected, namely, by not viewing them as a class apart, by bringing the Gospel to bear upon them, Europeans, and Natives individually, gathering into one undivided church all that submit to the Lord, and teaching them to regard themselves as stewards of the manifold grace of God in behalf of the people of India generally. And we expect to see,—are we not already seeing?—this conception wrought out in actual demonstration in the different provinces of India.

The Bombay Guardian.

SATURDAY, MARCH 14, 1874.

ENGLAND'S DAILY PRAYER.

Mr. Carlyle has written a letter to Sir Joseph Whitworth which has been published. He says:

Two things are pretty sure to me. The first is, that capital and labour never can or will agree together till they both first of all decide on doing their work faithfully throughout, and, like men of conscience and honour, whose highest aim is to behave like faithful citizens of the universe, and obey the eternal commandment of Almighty God who made them. The second thing is, that a sadder object even than that of the coal strike, or any conceivable strike, is the fact that, loosely speaking, we may say all England has decided that the profitablest way is to do its work ill, slimly, swiftly, and mendaciously. What a contrast between now and, say, only one hundred years ago! At the latter date, or still more conspicuously for ages before it, all England awoke to its work with an invocation to the Eternal Maker to bless them in their day's labour, and help them to do it well. Now all England, shopkeepers, workmen, all manner of competing labourers, awake as if it were with an unspoken but heartfelt prayer to Beelzebub, "Oh! help us, thou great Lord of shoddy, adulteration, and malfeasance, to do our work with the maximum of slimness, swiftness, profit, and mendacity, for the Devil's sake.—Amen."

We are glad to find in the *Spectator* the following remarks suggested by the above:

We cannot say, however, that we accept Mr. Carlyle's history. If all England ever awoke daily with a real prayer to God in its heart to do its daily work well, we believe that that generation would have rendered the present generation, living within a hundred years of it, a very different thing from what it is. Nothing is more really unattainable than a true knowledge of the average moral condition of any age, even the present; and with respect to a past age, we believe such knowledge to be hopelessly beyond us. But whether England were ever before more genuinely in earnest than it now is, in its pious wish to do its work well, matters little, Mr. Carlyle's object being really only this, to persuade us that it is of the first moment that we should daily become more in earnest than we now are; and that without becoming so, the talk about rights and penalties, and strikes and lock-outs, will result in mere destructive passion,—petroleum and general chaos. There we sincerely hold Mr. Carlyle to be wholly in the right. And we believe that no advice can be wholesomer for the purpose of averting the chaos, than that all parties alike should look up from the scene of bitter contention and competition to "the eternal commandments of Almighty God who made them." There is nothing that makes men so reasonable as the disposition to take *themselves* more strictly to task for their shortcomings than their antagonists, and nothing which fosters that disposition like the faith that "Almighty God who made them" is expecting it of them. But we cannot help doubting if any sort of talk has done more to undermine this belief than Mr. Carlyle's old pantheistic practice of substituting 'the Immensities' and "the Eternities' in the place of 'Almighty God.' We do not doubt that that practice was due to a certain sincerity in himself, though it produced on others the effect of that very ambiguousness and double meaning of which he was the bitterest denouncer. He did not, perhaps, *fully* believe in God,—the most difficult thing in the world, we admit, though the most necessary,—and he could not dismiss the thought of a personal ruler; so he invented an answer to the question "God, or no God?" which was in effect what he himself calls the answer "Yes, *though* No," "yes in one sense, no in another," in fact, an ambiguity, the true answer being evaded and deferred. And the effect of the Carlylian paraphrase for God was, in our opinion, much more disastrous to the numerous devotees of Mr. Carlyle than a blank assertion that the answer was "unknown and unknowable." It enabled people to do exactly what Mr. Carlyle has always most severely condemned,—clothe themselves in an unreal costume of sentimental awe which was neither piety nor its negation. The great difference, we take it, between Pantheism and Theism is this,—that genuine Theism humbles the mind, while genuine Pantheism inflates it. You cannot believe that God exists for you; you know that, on the contrary, you exist through God and for God. But when you put the 'Eternities' and 'Immensities' and 'Abysses' in the place of God, you are very apt indeed to feel what a wonderful fellow you must be to "front the world and the eternities" in that grand way. There is nothing definite enough in the 'Immensities' to humble you; on the contrary, they are a credit to you; they are grand ideal conceptions which add a certain distinction to your position on earth, and justify Hamlet's remark—"in form and moving how express and admirable, in action how like an angel, in apprehension how like a God!" We believe that Mr. Carlyle, in inventing, as he did, this compromise between faith in God and no faith, did very much indeed to smooth the way into that irreligious state of mind which, instead of simply praying to do its work well, admires itself for the emotion which which it "fronts the world and the eternities" while it is doing its work ill.

It is easier for some to see piety in the past than in the present; and brilliant laudations of 16th century devotedness have been written by Macaulays who had no eyes for men of equal consecration living within a stone's throw. So the tombs of the prophets were rebuilt and garnished by men who looked with Pharisaic contempt on the Messiah of whom those prophets had prophesied. We suppose that the chief difference between the ungodliness of the 18th and that of the 19th century in England is that the latter is armed with many weapons and furnished with a multitude of appliances not known before. There is something

rather baffling to one who undertakes to find out where we now are as regards the comparative reign of evil and of good in the world. Some tell us, and many facts seem to corroborate their statement, that there never was a time when vital religion had more sway over men than is now the case. Others declare, and there is no lack of proof that what they say is the truth, that iniquity never more abounded than it now does. We believe that the true solution of the matter was given by one that lived upon the earth more than eighteen centuries ago, and who spoke a parable to the effect that the tares and the wheat would grow together until the time of harvest. What we see now is the rapid maturing of the powers and principles both of evil and of good. Many discoveries have been made in these days, the effect of which is greatly to hasten the development of those processes in whose aid they are used; but neither the religious nor the irreligious have any monopoly of these inventions and appliances. If we give our attention to the iniquity that abounds, it seems to us to threaten a universal cataclysm. If we concentrate our attention upon the tokens of religious life that appear here and there, we conclude that the millennium is just setting in. Whereas, all, the good and the evil, are growing together unto the harvest. It may be that the revival of religion which has been going on in England and Scotland for some months past, is destined to affect the world's history more powerfully than any secular movement that has been witnessed for years; yet it is notable that up to this moment the telegraph, which picks up the very shoe-strings and buttons of intelligence, has entirely ignored it.

We shall rejoice indeed if Mr. Carlyle has really been set free from the pantheistic bondage in which he was formerly held, to recognize a living and personal Lawgiver on the throne of the universe; we hope that he may yet see the glory of God shining in the face of Christ, and that his testimony to it may be as outspoken as his sceptical utterances have been. May he be brought to see that the depravity which blossoms in shoddy and adulteration, is not to be conquered by even the sublimest apostrophes and protests, and that the cross alone is the wisdom of God and the power of God unto human salvation! Carlyle has written about labour as though it were itself divine; as though a man discharged the sum and substance of his duty when he earned his bread by the sweat of his brow. And now, behold, he tells us that the daily prayer of England's sons of toil is a prayer to Beelzebub, the Lord of shoddy, adulteration and the like, to help them in their malpractices! It is not the first time that the satyrist has found his shafts returning upon himself.

THE SWORD OF THE SPIRIT.

We have been favoured with a very handsome volume of sermons by Dr. Chas. J. Brown of Edinburgh. It is published by Nisbet & Co. and is entitled "The Word of Life." This name was probably given by the publishers rather than by the author. The title of a book should be some indication of its contents; but it is a very common thing for the publishers to set aside the title furnished by the author for one more sounding or attractive. The numerous friends of Dr. Chas. Brown have long been desirous of possessing a collection of sermons by him; but his mode of studying for the pulpit, together with the state of his manuscripts, has hitherto hindered his compliance with their request. These difficulties have at length been overcome and we have here a selection of 23 sermons, which will be welcomed by many. The first sermon treats of the expulsion from Eden and draws from it the lesson that man needs to be driven from his vain hopes of justification by the law and to be shut up to salvation through Christ.

How often do we see men among us, let me say, utter strangers to Christ, still lying under the sentence of death in the law, yet sitting down at communion tables, only to delude themselves with the signs and symbols of life, apart altogether from the truth and the reality of it. Would God they were driven out by any means into despair of life by all obedience of their own.

Men trust in the law because they know not the law. Hence the necessity of preaching the totality of God's requirements that they may be brought to despair. When the commandment came sin revived and I died, says Paul. He was previously cheating himself by looking at the law as accommodated to his state and inclinations; but when it was brought home to him in its integrity, he found out his need of a divine power *within* him, and the law of condemnation was replaced by the law of the Spirit of life in Christ. Surely there was need of revival in churches such as are described in the above extract. Glory be to the Lord that He has suddenly come to his temple, and is filling the cities of Scotland with a transfigured Gospel. For that is just what is witnessed in a true revival; the Gospel is seen illuminated with the glory of God. Then the paths of faith and obedience become identified. May the Spirit of glory and of God permanently abide upon those churches, uniting them to each other by the same hallowed influence that consciously unites them to Christ.

We give the following extract from a sermon on The Doom of Meroz. The preacher derives three practical lessons from the subject, lessons of duty, encouragement, and warning. Our extract relates to the first of these:

And first, a lesson of duty—very urgent duty. It will help to bring both the duty and the urgency of it better out, if it is borne in mind that, from the fall of our race downwards,—from the hour of the first sin, and of the first covenant promise, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel," the Lord has had a controversy, so to speak,—a quarrel in this fallen world,—a war with mighty adversaries, Satan, sin, the world that lieth in the wicked one—his gracious purpose having all along been in that war to call a people out of the world for the glory of his own name,—an innumerable multitude of all kindreds, and peoples, and tongues, to be "washed and sanctified, and justified, in the name of the Lord Jesus, and by the spirit of our God." Just glance at those words of Deborah, describing the deep desolation of Israel, in the sixth and seventh verses, "In the days of Shamgar, the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. The inhabitants of the villages ceased, they ceased in Israel, until" and so on. Some faint, very faint, shadow this, of the spiritual profound desolation of this world lying in wickedness, dead in trespasses and sins—the two hundred millions, for example, of India's heathen; or China, with her four hundred millions; or our own great cities, London, Glasgow, &c., with their multitudes estranged from all the decencies even and outward observances, of religion. Well; and God uses instruments for the saving of the lost everywhere, "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And although all cannot go in person to fight this battle of the Lord, all can do very much, by prayers, by pecuniary gifts, and in other ways, for the fulfilling of the commission, "Go ye into all the world, and preach the gospel to every creature." But, alas! how often are men, of whom from their profession other things might be expected, found coolly saying, That is not our work—complacently within their hearts saying, We injure no one, we lead a quiet and harmless life. Well; there are different views of what injury, harm, is. God has his view of this, and men have theirs. But be it so. Yet, if the blessed God has condescended to make the reclaiming of those multitudes at home, and millions upon millions abroad, his peculiar battle, and you refuse to bear your share in it; if he has condescended to espouse this as his own quarrel and cause, and using instrumentality, has sent forth commands which have reached to *you*, laying you and your means and prayers and services all under tribute, then is your duty just as plain as was that of the inhabitants of Meroz. Then must you needs share in their guilt and in their doom, refusing to give yourselves to the discharge of it. Then the same criminal distrust of God, the same vile preference of your own ease to his honour, authority, interest; the same enmity to Him, the same aggravated refusal to come to his help against the mighty, and the same curse, or a bitterer one, must rest on your heads as rested on theirs. Oh, how vain and hollow all the pleas which men are fain to set up for themselves in this matter! At best they run up into the first murderer's question. But, supposing it conceded that you are not your brother's keeper, at least you are the subjects and servants of the living God; and the fearful charge he brings here against those I now address is this, that "they have not come to the help of the Lord, to the help of the Lord against the mighty." It was to small purpose that the unprofitable servant said, "I was afraid and went and hid thy talent in the earth; lo, there thou hast that is thine."—I have harmed no one—God had no need of my poor services. "Thou wicked and slothful servant, thou knewest"—didst thou?—"that I reap where I have not sown, and gather where I have not strawed. Thou oughtest therefore to have put my money to the exchangers and then at my coming I should have received mine own with usury. Cast ye the unprofitable servant"—not the profligate, the thief, the drunkard, but the unprofitable servant—"into outer darkness." How replete with duty, in short,—urgent paramount duty, are these words, "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty"!

The Rev. Dr. Arnot, writing about the revival in Edinburgh, uses, with reference to Mr. Moody, the following noteworthy words:

The doctrines which this evangelist proclaims are precisely those with which evangelical congregations in Scotland have long been familar. The exposition of Scripture is neither more clear nor more profound than the use and wont among us. The difference lies in the application rather than in the development of the gospel. Of the two points brought out in the brief report of Philip's discourse to the Ethiopian (Acts viii. "preached unto him Jesus"), it is in the *unto him* that the strangers seem to excel. Jesus, with all that the mighty name implies, has been held forth in this favoured land with great fulness for a long period; but we seem to lack the courage to apply what we preach. We fail to shut in each person, and shut him up to Christ. The Lord himself is on this point the model preacher. He was pleased indeed when Peter confessed the true doctrine—"Blessed art thou, Simon Barjonas; for flesh and blood hath not revealed it unto thee:" but the Master afterwards came to closer dealing. "Follow thou Me," "lovest thou Me?" As they lay iron upon iron while both are hot, in order to welding, so he lay thou and Me repeatedly upon each other with nothing between, and so fixed the fickle disciple to the Almighty Redeemer that no power could ever afterwards draw them asunder. It is on the close personal dealing that the blessing seems mainly to have fallen. Sinners are lovingly, yet forcibly, brought face to face with a beseeching Saviour, so that they cannot escape, as they have been wont, to the right or to the left. They are compelled, as it were, to come to a decision; and many have in these circumstances yielded and submitted to the gospel.

It is in the *unto him* that the strangers excel, says Dr. Arnot; we seem to lack the courage to apply what we preach. We believe that one great cause of failure in ordinary preaching, is here indicated. And the remedy for this is not to be found in any mere resolution; but in the realization of union with Christ, making it imperative that Christ's mind must be delivered, not ours. It is in the sense of immediate responsibility to Christ, and in the faith that secures to us the consciousness of a whole Christ, that we rise above the fear of man, the fear of criticism, and drive the sword of divine truth fearlessly home to the hearts of men. Dr. Arnot quotes some words of our Lord addressed to Peter; but he might have quoted another word. Get thee behind me, Satan; thou savourest not the things of God but those of man. How very differently would this rebuke have fallen from the lips of one of our refined and accomplished modern preachers. The truth might have been there, but it would have been sandwiched with flattering remarks about the general faithfulness of Peter and the kindliness of his purpose in what he had said to Christ. We fancy it so much better to insinuate truth, to introduce it by contraband means into the mind; just as though the mind had a special appetency for truth and would hasten to excrete it from all combinations. Here is the secret of the power which attends the preaching of the man who is wise to win souls. He brings the truth to bear with its own sharp edge upon the very heart that needs it. He is not afraid of making deep wounds in the sensibilities of men. He fears God rather than man; he fears God rather than his Christian brethren. He has faith in God's truth, and is willing to trust it even when it seems to be engaged in a work of pure slaughter. Tenderness, sympathy, delicate consideration then have their place in the ministry of the Gospel; but they must not be used as a velvet casing for the truth regarding man's responsibility. To preach the Gospel faithfully our soul must be thoroughly penetrated with the conviction of man's responsibility, we are to view him not as an unfortunate but as a guilty being, and we must unflinchingly assail the miserable barrier of self-justification which he has thrown up. When Paul asked for the prayers of the Ephesian Christians for himself, it was that he might open his mouth to preach the Gospel *with all boldness*.

THE STRAIT GATE.

Strive to enter in at the strait gate, said our Lord. Are there many that are saved? asked one of his hearers; many are not saved, he replies; many seek to enter in at the strait gate, but are not able. Instead of speculating as to the number that get in, try to get in thyself, strive, agonize, thy utmost endeavours. We see then that there is such a thing as a condition of realized salvation; there is something for every one to do, involving great earnestness and effort, which if successfully done he will be in a saved state, and if not so done he will be unsaved. And every reader of this has either striven and obtained an entrance by this narrow gate; or he is still without.

Why is the gate so narrow? Is it worthy of the King of kings that he should place a strait and difficult gate at the entrance of his grounds? Tyrants are generally difficult of access; they aim to keep men at a distance; guards are stationed at their gates to keep back the unwelcome rabble. Is God the God of all grace? If so, shall he not facilitate approach to his presence? If a rebel wants to fall at his feet, shall he not have the opportunity? May not "whosoever will" draw nigh to him?

Whosoever will may come. God has not arbitrarily made difficult the way of access. On the contrary, at an infinite cost he has prepared a way whereby man may come to him. The strait gate is broad enough for a thousand mighty angels to enter, abreast. It is terribly strait for any one who wishes to bring in his sins; a camel can more easily go through the eye of a needle. Nor is it any easier for any one who wishes to bring in his own righteousness.

Sin maligns God by saying that sin does not separate from God. It persuades a man that there is very little to be removed between himself and God, and that he can himself easily remove this. In order to be reconciled to God he must first admit God's view of the matter and acknowledge that sin has swept him clean out of the orbit in which God may be found, and that the power of God is needed to bring him back. What makes the gate strait is the opposition of his nature to the demands of God. Pride, for instance, now in one form and now in another, forbids him to humble himself so far before God and man as to acknowledge that he is still an unconverted person. Malice forbids it. He has a secret grudge against some one, and is unwilling to confess or forgive it. The fear of man forbids; the world has agreed that a strait gate must be *ipso facto* a wrong gate; the gate of the Lord must be ornate; lofty, broad, decorated, and one who determines to receive the testimony of God concerning God and man, sin and holiness, and to surrender himself to the sway of Christ's ideas, is immediately stigmatized as canting, narrow-minded, hypocritical. Here then is the strife. The world says, Thou art mine; I have begotten thee and nourished thee, educated thee and enriched thee with many endowments; thou hast acknowledged my right and paid me constant tribute; thou art dependent on me; if I but speak the word thou art isolated and wretched as in a desert; how can thy heart endure in the day when I lift up my thunderbolts against thee? Whither canst thou flee from my power? I have but to speak and thy nearest of kin, thy dearest friends, will turn against thee. Inquire and thou shalt easily ascertain that they who have ventured so far as to throw off allegiance to me, have found the universe a blank, have found themselves in the presence of an unshunnable curse, and have quickly committed suicide because of the insupportable burden of my wrath. Beware therefore how thou commit this egregious blunder and break away from the serried ranks of my followers. Canst thou go single-handed into conflict with the mighty host? You wish a Saviour; you wish to be a true Christian; all very well; it is not necessary that you should ruin yourself; salvation is not such a rare jewel that you must break all earthly ties to find it. Thus the fear of man powerfully forbids. The towers of Beelzebub are planted so as to command the entrance to the gate, says Bunyan in his Pilgrim's Progress; and they who during previous years of carelessness have known nothing of this adversary, find, as they approach the gate, his fiery darts descending thick and fast upon them. Then the suggestion presents itself: One must not be too much in a hurry; fall back a few steps out of the reach of those darts, and survey the prospect; there must be some quieter way of getting in.

The weapon which is most effectual in hindering men from entering the strait gate, is the idea that people are not expected certainly to know whether they are saved or not, whether their sins are forgiven or not. This is a point that will be decided in the judgment-day. Why else should there be a judgment-day? Now the simple fact that men are willing to let this question of infinite importance remain unsettled, shows that they are terribly in the dark as to the greatness of the matter at issue. They would not be willing to remain in this suspense regarding a matter of temporal interest.

The Gospel is the offer of salvation, and not merely the announcement regarding a future possibility of salvation. The Gospel is a free pardon offered to all; and the faith which it demands is the faith that lays hold on the offered salvation. The business of the evangelist is to persuade man at once, now, here, at any cost, with full surrender, to enter this gate.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—The words as per margin in one of the newspapers attracted my attention; and feeling as I do that the world-wide views which they are calculated to strengthen are erroneous, I venture to say that—

"They [alluding to the hymns] were all three addressed to the Second Person in the Trinity, quite ignoring the existence and work of the other two Persons."

1. There is no such expression in the Bible as First Person, or Second Person, or Third Person.
2. We read of God the Father, God the Son, and God the Holy Ghost.
3. That these three are one.
4. The Lord Jesus is the only God with whom we have to do.
5. A sinner can come to God in Jesus.
6. Our Father is in Jesus.
7. "In Him [the Lord Jesus] dwelleth all the fulness of the Godhead bodily."
8. We cannot pray to the Lord Jesus without praying to the Father.
9. No man can say Lord Jesus but by the Spirit's teaching and guidance.

Many more similar statements and affirmations of the great truth might be adduced, but I have said enough: and surely no proof of all this is asked for? If there be one truth more frequently and more distinctly set forth in the word of God than another, it is that God was manifest in the flesh. And no one, dear Sir, who studies his Bible for himself, who looks up to the Lord Jesus for guidance, light and knowledge, will fail to see ample in the Word, from Genesis to Revelation, to convince him of the truth I have endeavoured thus to set forth.

The following extract is very striking:—

"Thus the Lord Christ—though He is not the Father respecting the personality in the Godhead, is very properly and justly denominated Father and Everlasting Father respecting the universe of beings, for He created them all, as well as supports them all, by His power."—Serle's *Horæ Solitariæ*.

Yours faithfully,

S.

Notices.

PARTIES wishing to aid the poor Santhal Christians may address the Rev. H. P. Boerresen, Ebenezer, near Rampore Haut. A cheque on any Calcutta bank would be most convenient.

RECEIVED for the family of the late Mr. Thomson, from A. U. F. Rs. 10-6.

Epitome of News.

SATURDAY, MARCH 7, 1874.

—Another coal-ship has burnt, the *Aracan* for Bombay. She was abandoned, and the captain has arrived at Aden.

—The *Times of India* hears a report that "some boatmen in the harbour had the good fortune to see 'two angelic beings' on the surface of the water, at what hour of the day is not specified. These enjoined them to go and inform the Mussulmans that if the taboots be kept undipped for forty days hence, a blessing would descend on the whole body of believers, and their schemes will prosper to their hearts' content."

—Twenty-nine Mussalmans and Seedies have been fined Rs. 20 each for rioting in Khetwadi, February 13th, and have been bound over.

—*N. Y. Herald* on the Siamese twins: "If immediately upon the demise of Chang an operation had been performed to free Eng from his enforced association with the corpse, and from the horrible idea that he was part of it, and he had then been properly encouraged by minds more robust than his own, he might still have been alive, and the operation would have determined the nature of their physical relations. Only one condition could have made it impossible for Eng to survive, and that condition was proved not to exist by his surviving two hours. If there was only one heart between them—that is to say, if the heart that each had was incomplete, and was supplemented in the performance of its function by the incomplete heart of the other—then the division would necessarily have been fatal, and no other necessarily fatal condition seems likely to have been present: but if the supposed condition had existed the time between the two deaths could never have gone into hours. It appears highly probable, therefore, that Eng's death was simply due to fright, and to living in a remote part of North Carolina."

—*Overland Mail*, Feb. 13; the London Mission: The practical work of the Mission was commenced with much earnestness throughout the three dioceses on Monday morning, Feb. 9. There was necessarily some differences in the nature of the services, arising out of the constitution of ecclesiastical districts, but at most there was Litany, the celebration of the Holy Communion, and an address by one of the missioners at 8 A.M., evening prayer between two and three, a mission service at 7 or 7-30 P.M., with meetings for men or women for instruction and prayer at 8 P.M.

Many Dissenting places of worship are also open morning and evening in recognition of the Mission, and in many of them large congregations assemble. Their services consist of prayers, hymns, and addresses, without any of the adjuncts resorted to by the Church of England clergy. In many parts of the outskirts there have been addresses in halls and other large rooms without recourse to any Church assistance whatever.

A singular part of the services is what is termed the after-meeting, which, as the words imply, is held after the ordinary services in the church or school, as occasion might serve. The following extract from a paper circulated on the authority of the meeting held at St. Paul's Cathedral will show the nature of the after-meetings:—"It was found that when the after-meeting was held in the schoolroom it usually took the form of a prayer-meeting, conducted by the clergy and lay helpers. Short earnest addresses were given and hymns sung, with occasional intervals for silent prayer. Frequently (but by no means always) while prayer was being offered, the clergy, or one of the assistant clergy and helpers, moved to the side of those whose hearts seemed touched, knelt by them, spoke to them, helped them to pray, and tried to lead them to repentance and to Christ. If the after-meeting be held in the church, the instruction over, those who do not wish for more personal intercourse are usually requested to leave, but care should be taken to place trustworthy persons near the door to speak to any who seem impressed, and invite them to remain; to give them, if they can do nothing more, a tract which shall plainly set forth God's way of salvation, or a prayer."

—Two great Catholic meetings have taken place in London to express sympathy with the Catholics of Germany in their struggle with the civil authorities.

—Meetings have been held in Berlin in response to the recent anti-Catholic demonstrations held in London.

—The imprisonment of the Archbishop of Posen continues to create great excitement in Catholic circles throughout Germany.

Obituary of the Week: Sir E. S. Stanhope; H. M. Pigou, late B.C.S.; the Rev. R. Everest, Chaplain Ben. Ret.; Surg-Maj. J. C. Annesley, Ben. M.S.; Mr. J. C. Schetky, marine painter; Mr. John Pye, landscape engraver; Admiral J. B. Maxwell; M. Michelet; Lady Bingham; Lady Campbell; Capt. W. Coningham, late Mad. Eng.; Lady Blanche Frazer; General Sir Gaspard le Marchant, K.C.B.; Herman Merivale, C.B.; C. A. W. Welsh, Esq., J.P. and D.L. for Essex; General Sir E. Williams, R.E.; Baron M. A. de Rothschild.

Monday, March 9.

—A European in Calcutta has been charged by the Cruelty Preventive Society with torture of a cockroach.

—In Pennsylvania alone there are about 5,000 petroleum wells, the average daily out-turn per well being 7 barrels—say 42 gallons—each.

—*Pioneer:* "A correspondent, apparently to be trusted, assures us of the fact that a short time ago a woman burnt herself to death on her husband's funeral pyre at a place called Tehra. Tehra is a large police village of Pergunnah Soomairpore, in the district of Humerpore."

—*Bombay Gazette:* Camp, Lower Bengal, 5th. "As the train entered the famine-stricken districts we began of course to look anxiously for some outward and visible signs of the terrible calamity which is popularly supposed to be overhanging the land. But no such signs were to be seen. On the right hand and on the left, as far as the eye could reach, the broad flat plain of Bengal, like one huge garden, smiles—miles upon miles of waving crops and successful cultivation—in very truth a land flowing with milk and honey. Again and again we asked ourselves 'Are these the famine districts?' and again and again the map of the newspaper reports answered 'Yes!' On through Patna, on through Bhaugulpore, the same luxury of plenty, the same total absence of anything like the appearance of want. Every village had its well-stocked granary, while every nook and every corner was under cultivation. As we neared the Ganges, the crops appeared to grow fuller and richer, the cultivation more dense and more fruitful. Wherever the famine may be, it is certainly not visible from the line of railway! And yet, as we approached each station, there were certain signs that something was wrong or expected to be wrong in the land. At Patna there were huge piles of bags filled with grain, and nearly every station had something of the appearance of a granary. The grain bags are very badly sewn together, and the waste of grain is somewhat startling. At several stations we observed hillocks of wasted grain. The machinery Government have put in motion for carrying the grain into the interior (where we must presume it is wanted) is certainly not visible to the naked eye of the uninitiated. To the ordinary observer it appears as if the grain had somehow drifted to the railway stations and intended to stay there.

—Mr. Lobes has been committed to take his trial in the Madras High Court for running off with the wife of a Mr. Cook of Bombay.

—"The congregation at Chichester Cathedral was greatly excited on Sunday morning (February 8) by an accident which befell the Venerable Dean Hook. He had proceeded from his stall to the communion table for the purpose of officiating in the communion service, when either his foot became entangled in his robes, or he slipped on the marble pavement, for he fell with much violence against the communion table, uttering a loud cry as he fell. No serious injury was sustained by him."

—*Evangelical Christendom:* "The uncertainty of the tenure by which Marshal MacMahon holds, in France, his position of supreme authority, is strikingly shown by the recent crisis in his Cabinet, occurring as it did when on the eve of a despotic triumph over the municipal rights and liberties of Frenchmen. By the union of the two extreme parties in the Chamber, his Government was placed in a minority when least expected; and although the difficulty has been tided over for the time, and a vote of confidence obtained, it is obvious that at any moment the same position may recur. The President would seem to be entering on a course of political reaction—a course in which he has the concurrence of his Ministers, but which must sooner or later be fatal to his power. So long as they persevere in distrusting the nation, endeavouring to abridge its liberties, and repressing the free utterance of its political ideas, so long will they be constantly exposed to the danger which of all others they profess to dread—that of revolution."

Tuesday, March 10.

—A pleader in Travancore complains in the *Friend of India* that he is suffering persecution from the authorities because he has had his widowed daughter remarried.

—*Indian Mirror:* "We have ministers and missionaries but no ordination, and there is no bar to the admission of unbelieving or unrighteous men into the pulpit. More than a hundred Brahma Samajes exist in different parts of the country, but they are neither affiliated to a parent Samaj, nor fraternally united with each other by the rules of visible fellowship. Above all, we lack public opinion and mutual control, and we despair of checking each other's transgressions and vices even where they are flagrant. If these be our weaknesses and defects, let us honestly proclaim them."

—*Friend of India*; Zanzibar: "I reiterate my former statement that in regard to this (Cameron's) expedition it is simply a march to death. They never could have accomplished what was proposed to them, and what they undertook to perform was simply impossible. This was clearly pointed out to Lieutenant Cameron and Dr. Dillon before leaving, but they had faith in their power of endurance, and the sufficiency of their supplies. They had, at the very least, a six or seven years' march before them. All the funds at their command were expended, and before six months they were short of supplies. The expedition is virtually broken up, unless Lieut. Cameron is possessed of superhuman endurance. An embryo missionary, belonging to the Mission here, received some cuts on the head as the reward of his interference with some Arabs conveying slaves along the coast."

—*Bombay Gazette:* "The new number of the *Indian Charivari* contains a cartoon on the subject of the Bombay riots, entitled '(Mis) Government in the Sister Presidency.' In the foreground are H. E. Sir P. Wodehouse (not at all a bad likeness) and Mr. Souter on horseback, surveying a mixed crowd of Parsees and Mahomedans fighting in the background. Policeman Souter asks:—'But, your Excellency, are we to do nothing to stop the rioting?'—H. E.—'Not at present. I need some experience of the actual course of these events, in order to arrive at a clear understanding of the position of the Government.' No caricature could be more effective than this simple record of the truth."

—"Up to March 5th the subscriptions to the Central Famine Relief Fund in Calcutta had reached Rs. 7,53,856.

Wednesday, March 11.

—*Indian Statesman:* "Mr. J. A. MacGahan, the intrepid correspondent of the *New York Herald*, who alone of all journalists succeeded in entering Khiva with General Kauffman, is preparing a book on his perilous journey to the Khanate. He brought back with him copious notes, large photographs and rare curiosities of the country, which will illustrate his volume. It may be said, without exaggeration, that Mr. MacGahan deserves to rank among the first travellers of the day. This mission was prosecuted in the face of the opposition of the Russian military authorities, and nearly every mile that he made to southward of Orenburg placed him in greater danger. Though treated with suspicion, and even contumely, he did not yield what became the one purpose of his existence—to enter the Khan's city with the Russian troops. This he did with *éclat*. He has forwarded to the American Geographical Society a large photograph of Khiva giving the view as seen from the south-east, and showing conspicuously the grand palace of the Khan, the harem, walls, and minarets."

—Mr. Nana Morojee has committed 30 Mussulmans and 8 Parsees for trial before the High Court for rioting in Sonapore, February 15th. About 20 Mahomedans were fined for the disturbances of February 13th.

—Calcutta telegram, 10th. Scarcity has suddenly appeared at Durbunga, in North Tirhoot. It is believed some few deaths have occurred before the Government grain could be got to the people, many of whom are not seeking assistance readily. Much Government grain is already in North Tirhoot, and a large quantity is on its way. Sir George Campbell is on the spot completing relief organization. From other bad districts accounts show that distress has been met as it is arising. No deaths are reported. The mortality would have been great and increasing in several districts but for the Government relief measures.

Thursday, March 12.

—The *Bombay Gazette* does not take a very favourable view of the news from Ashantee: "It is asserted, however,—somewhat too rashly we fear,—that the white troops would all be embarked by the 23rd of February; and, if this design has been carried out, our only concern will be about the fate of that poor King of Adansee who is said to have left Ashantee-land in order to become the ally of England. The least Sir Garnet could do was to take this chivalrous ally with him to England which he seems to love so well. For it is clear there can henceforth be no security on the Gold Coast for the allies of England. The terror of the Ashantee name along the whole coast will be greater than ever, as soon as the white troops have taken to their ships again. None of the other native tribes will dare to contend with men who have offered a strenuous and most creditable resistance to such a force of English soldiers as had never appeared in those regions before; and it is hard to understand how the independence of our own establishments on the Gold Coast will be maintained when we once admit, by complete withdrawal of the white troops, that we abandon the country to the Ashantees. No treaty of peace that may be concluded will be worth the paper it is written on, unless we have a force on the Gold Coast strong enough to see that its terms are executed."

—Calcutta telegram, 11th: The crop reports give prospects as nearly everywhere favourable. The special narrative states it is expected that spring crops generally will yield rather below the average. In some distressed districts the yield will be half the average. Reports generally are more encouraging from most districts except Northern Tirhoot and parts of Rungpore. During February 15,000 tons of rice were exported from Calcutta, against 60,000 tons of Government imports.

—The troops brought to Bombay for the reinforcement of the garrison are leaving.

—It is stated that Dr. George Smith retires from the editorship of the *Friend of India* shortly, to assume that of the *Edinburgh Daily Review*.

—How some in Calcutta view the famine appears from the following in the *Englishman*: "I believe there are only portions of three districts in which there will be any distress approaching to famine. All the rest will, I am convinced, tide over the next four months with simply the assistance of relief-works. I do not believe that £3,000,000 worth of rice will be required." Three crores is no bagatelle.

—New items from Japan:—"All males above 17 years of age have been directed to forward their names for a conscription.—The houses of 37 streets have been burned down at Tokio.—A criminal has just been executed who had several times effected his escape by *biting* through the iron chains which confined him.—Orders have been given that in future all houses shall be tiled in the roofs to prevent the spread of fires. Milestones are also to be erected on the principal roads. —A native has applied for a concession to run street cars in the capital.—The masters and officers of the P. M. S. S. *Relief*, recently wrecked, have been acquitted of all blame.—The Osaka railway has been opened.—The official assay of the year has been very satisfactory.—The official census just completed gives the total population at 33,10,825. —A memorial has been presented to the Sa-in urging representative government. A temporizing but quasi-favourable answer has been returned.—Iwakura has recovered.—A rising has taken place in Hizen.—Japan has tendered to England, France, and Holland the sum of $125,000 each, as part payment of the Shimonoseki indemnity.—Kido is appointed Minister of Education.—The French Hospital at Yokohama has been destroyed by fire."

—The *Indian Statesman* is told of a Hindoo at Sungumneir who professes to be a divine incarnation, and is waited upon by vakeels from Indore and Baroda. A Missionary of the S. P. G. who went to see him was badly treated by the mob.

—The same: "The High Court of Madras the other day decreed the paternal estate to the adopted son of a nominally christianized native, named Vadaroya Moodelly, upon grounds which, however satisfactory to the pretty numerous class who endeavour to effect a compromise between their hereditary idolatry and professed Christianity, must be somewhat mortifying to the *amour propre* of the various Roman Catholic Missions in India. It was contended that, the adoptive father being a Christian, he was debarred from making such an adoption as would entitle the child to the rights secured by the Hindoo law relating to such acts, which law was essentially based on religious grounds, and was inapplicable to native Christians. But the claimant's Christianity was evidently quite imponderous in the balance as against the prospect of succeeding to the paternal acres, and he was prepared with any amount of evidence that Hindoo rites and caste practices were maintained in all their integrity by Roman Catholic converts from Hindooism; that, in fact, such persons were merely Christians in name but heathens in practice when the privileges attaching to heathenism appear to outweigh those supposed to attach to nominal Christianity. The Hon'ble Mr. Justice Holloway endorsed this view, and held that 'conversion to Christianity in the case of Roman Catholic Hindoos did not destroy their condition' as protected by Hindoo law, since 'in their dress, habits, and all circumstances of their social life they were in every respect the same as their non-Christian brethren.' So the claimant succeeded in obtaining the estate of his adoptive father, but at the cost of a judicial denunciation of the statistics of Roman Catholic proselytism amongst Hindoo natives as a delusion and a sham, in so far as any spiritual acceptance of the Christian religion is concerned. Of course there are exceptions to this as to every other rule, but few observant persons resident in India for any length of time will question the premises upon which Mr. Holloway's judgment was based."

—At Ternate, in the Moluccas, a man lately ran amuck in the marketplace and killed 15 persons. He fled to the woods, but was taken after some days and beheaded. These manias, so frequent in that part of the world, look very like cases of demoniacal possession.

—The *Advance* (Chicago), January 22: "The religious interest in the churches of this city has not been so general, and evidently deepening and hopeful, for a long time as now. There are signal evidences of the Spirit's special presence in nearly all of them. The ministers are preaching as only they can when the Lord's people *really* pray for them, and stand alert and eager by personal work to aid in leading the unconverted to the Saviour. This is the state of things in our Congregational churches, and the same report comes from the other denominations."

Friday, March 13.

—*Overland Mail*, Feb. 20: The destruction of the Pantechnicon has proved one of the most disastrous fires in London for many years. The building was stored with the valuables of noblemen, members of Parliament, and other gentlemen absent from town.

The loss is variously estimated at from two to three millions. Valuable pictures belonging to Sir Richard Wallace and Sir Seymour Fitzgerald, and valuables deposited by Sir Garnet Wolseley on his departure for the Gold Coast, were among the property destroyed.

Amongst the deaths recorded this week are:—Sir F. Stapleton, Bart.; Sir T. W. Holburne, Bart.; Sir F. P. Smith; Col. J. J. Hamilton, Bengal Retired; Lieut.-Col. J. W. Jeakes; Lieut.-Col. G. G. Nicolls; Major H. Ingram, 2nd Regt.; Major H. Cheere; Capt. G. L. Huyshe, Rifle Brigade; Capt. H. Mayne, late 49th Regt.; Mr. J. C. S. Fremantle, late 2nd Life Guards; and Mr. W. G. Andrews, late 18th Hussars.

The scholars and theologians who are revising the authorized version of the Scriptures do not expect to get through their work in less than six years. They are adopting as nearly as possible the arrangements which were in force when the last translation was made—that of the time of James I., which we now use. No public funds have been voted to them, but they expect to receive ample pecuniary compensation for their labours by selling the copyright of the new version. Already they have received one offer for a large amount. One of the most indefatigable of the translators is Dr. Ginsburg, who was formerly a Liverpool clergyman, but of late years has not done clerical duty. He is of German extraction, and is a very accomplished scholar.

Among the papers left by the late David Strauss, a direction has been found to the effect that his grave should be closed to the tune of "O Isis and Osiris," from Mozart's "Magic Flute," the words to be sung having been specially written for the occasion by the deceased. The paper was not discovered till it was too late.

Dr. Beke reports from the Gulf of Akabah that he has found the true Mount Sinai one day's journey north-east of Akabah. It is called by the Arabs Jeb-el-Nour, or "Mountain of Light." Its height is 5,000 feet. On the summit Dr. Beke found the remains of sacrificed animals, and lower down some Sinaitic inscriptions, which he copied.

—The *Pekin*, with the next mails, left Aden yesterday at 3 P.M.

—Major E. B. Holland, Ex. Eng. P. W. D., Belgaum, was found dead in his bed at the Esplanade Hotel yesterday, having drunk a large quantity of prussic acid. His wife had just left for England. In his room was found, says the *Times of India*, "a copy of verses written in a lady's hand and addressed to himself. They were dated the 1st of March and written from Malabar Hill. At the foot of the stanzas Major Holland had written these words: 'Received by me on March the 12th, 1874.' It may be stated, as accounting in some measure for the impression which the verses appear to have had upon Major Holland, that they were of a peculiarly sad, if not despairing, tone. Whatever mystery may be involved in the matter will no doubt be disclosed at the inquest, which will be held in due course."

—Same; Egutpoora, 11th: "A lamentable accident, the first of its kind, occurred this morning on the Bund, resulting in the death of Mr. James Riley, a Guard in the service of the G. I. P. Railway. The deceased had got into a boat in company with Mr. Underdown, Assistant Station-Master, the wind being at the time rather boisterous. The boat by some means upset, both were immersed, but as deceased could not swim he was being towed ashore by Mr. Underdown, with the assistance of an oar, but sank within ten yards of the shore. Mr. Underdown then stripped, dived, and brought the unfortunate man ashore with extraordinary rapidity, but in spite of the best efforts of several gentlemen who hastened to the spot, including the Doctor and Station-Master, life was found to be extinct."

—Deaths last week, 315.

—It is said that the circulation of the Scriptures in Constantinople has been violently put a stop to, doubtless through the unreflecting zeal of subordinates. The matter has been referred to the English and American embassies.

—We are favoured with a copy of the Indian Travellers' Guide for March, published at the *Bombay Gazette* Office, price 8 as.

Miscellany.

—*The Advance*: The article in the January *Atlantic* by Prof. Agassiz in refutation of the Darwinian theory of evolution, though only one in a projected series of articles, and that snatched as it were from the hand of death, is of singular interest and value. It illustrates the immeasurable advantage of being perfectly at home with the facts about which one is speaking, and is also a fine illustration of the best style of controversial writing. Mr. Darwin is spoken of in such terms of entire respect and courtesy as he would have used if addressing him in his own parlour. But what is popularly known as Darwinism he explicitly denies as a mere assumption. That there is such a process as evolution in nature he admits; but it is only within the sphere of Embryology, according to which from the yolk-substance in eggs living beings identical with their parents are evolved, by successive changes and appointed cycles of growth, revolving for ever upon themselves, repeating through a succession of phases the same course, in each generation. In the present ferment of theories respecting the relations of animals to one another, those broader principles of the science—upon which the whole animal kingdom has been divided into a few grand comprehensive types, each one a structural unit in itself—have been, he says, completely overlooked. He asserts that the different types, Vertebrates, Articulates, Radiates, and Mollusks, never have passed into each other, and that the only structural differences observed between individuals of the same stock are merely temporary monstrosities. Every living creature is formed in an egg and grows up according to a pattern and a mode of development common to its type, and of these embryonic forms there are but four; and the differences between these several types are as permanent as they are distinct. Geology has thus far refused to offer the first clear testimony to the new theory: and that there is in nature such a law as the "survival of the fittest," in the Darwinian sense, he unhesitatingly denies. Darwin's attractive style is never more alluring than in connection with the subject of heredity, but it is not true that a slight variation among the successive offspring of the same stock goes on increasing, until the difference amounts to a specific distinction. As for the so-called law of "sexual selection," types are as often endangered as protected by it. In "this treacherous marshy ground of hypothesis and assumption," Prof. Agassiz sees no new explanation of the origin of the world, as we know it, which at all disturbs his faith in the scientific doctrine of repeated divine acts of creation. In short, great as the scientists are, there is room enough in the universe for all their theories respecting the "thinkable" and the "unthinkable," and for the living God besides. "The more I look," he says, "at the great complex of the animal world, the more sure do I feel that we have not yet reached its hidden meaning, and the more do I regret that the young and ardent spirits of our day give themselves to speculation rather than to close and accurate investigation." What he had proposed to do in future articles was to show, first, that "however broken the geological record may be, there is a complete sequence in many parts of it, from which the character of the succession may be ascertained; secondly, that since the most exquisitely delicate structures, as well as embryonic phases of growth of the most perishable nature, have been preserved from very early deposits, we have no right to infer the disappearance of types because their absence disproves some favourite theory; and, lastly, that there is no evidence of a direct descent of later from earlier species in the geological succession of animals."

—At a meeting in the Free Church Assembly Hall, Edinburgh,

Mr. Sankey said—I want to speak a word about singing, not only to the little folks, but to grown people. During the winter after the great Chicago fire, when the place was built up with little frame-houses for the poor people to stay in, a mother sent for me one day to come and see her little child, who was one of our Sabbath-school scholars. I remembered her very well, having seen her in the

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meetings very frequently, and was glad to go. She was lying in one of these poor little huts, everything having been burnt in the fire. I ascertained that she was past all hopes of recovery, and that they were waiting for the little one to pass away. "How is it with you to-day?" I asked. With a beautiful smile on her face, she said, "It is all well with me to-day. I wish you would speak to my father and mother." "But," said I, "are you a Christian?" "Yes." "When did you become one?" "Do you remember last Thursday, in the tabernacle, when we had that little singing meeting, and you sang 'Jesus loves even me'?" "Yes." "It was last Thursday I believed on the Lord Jesus, and now I am going to be with him to-day." That testimony from that little child, in that neglected quarter of Chicago, has done more to stimulate me and bring me to this country than all that the papers, or this and that other man, might say. I remember the joy I had in looking upon that beautiful face. She went up to heaven, and no doubt said she learnt upon the earth that Jesus loved her from that little hymn. If you want to enjoy a blessing, go to the bedside of these bed-ridden and dying ones, and sing to them of Jesus, for they cannot enjoy these meetings as you do. You will get a great blessing to your own soul.

God takes the lowly as well as the great things, the despised as well as the exalted, to bless the world. No matter what people say if God blesses these means, and the people take hold of them to their salvation. When you sing, be careful to speak the words plainly. If I did not speak plainly the audience would not care for my singing. Speak the words plainly, and then you will convey the truth that is in the hymn.

—"W. R.," Edinburgh, writes:—We may hope to see a brood of decided Christian witnesses and testifiers arising out of this time of awakening, that will let it be known that the glory of the Lord Jesus is the uppermost purpose in their hearts.

This witness-bearing has already begun in colleges and schools, in families and work-rooms, in drawing-rooms and kitchens. There are discussions going on everywhere regarding both the men and the movement. In ladies' schools there are young converts testifying for Jesus, and, boldly confessing Him as their Saviour; evening parties, through the influence of the young believers in the household, are being converted into Christian assemblies to talk over the preaching of Mr. Moody, and to sing in concerted worship the hymns and solos which have been introduced by the inimitable singing of Mr. Sankey.

These two-quiet and humble Americans have all but turned society in Edinburgh upside down, and, by the grace of God, have given its citizens the merriest Christmas and the happiest New Year that they have ever enjoyed, by gathering them around the Lord Jesus.

TELEGRAPHIC NEWS.

London, March 6th: A despatch from Sir Garnet Wolseley, dated 2nd Feb., describes the late peaceful professions of King Koffee and his offer of unconditional surrender as solely intended to deceive; the whole negotiations turned out a dangerous plot, and the Ashantees offered greater resistance than it was believed possible.—The Earl of Carnarvon has received a letter from Mr. Goldsworthy, dated 8th Feb., announcing that the Ashantee king was a prisoner in the British camp.—Their Royal Highnesses the Prince and Princess of Wales have returned to London.—Mr. Henry Prinsep and Mr. Ross Mangles retire from the India Council. Major Burne will probably succeed them.—The town of Glasgow yesterday remitted £5,000 to the Calcutta Relief Fund. It has been resolved at Manchester and Liverpool to leave the matter in the hands of Government.

7th: Great uneasiness prevails in consequence of the absence of any further news from Sir Garnet Wolseley.—Their Royal Highnesses the Duke and Duchess of Edinburgh land at Gravesend to-day.—General Caledon Richard Egerton has been gazetted Colonel of the 89th Regiment, vice Sir John Garvock, who has been appointed Colonel of the 10th Regiment.—Despatches have been received from Sir Garnet Wolseley, dated February the 9th. The General announces the capture of Coomassie and the flight of King Koffee, the burning of the capital and withdrawal of the British troops to the Adansi Hills, there to await the issue of peace negotiations.—Major Baird was dangerously wounded in the last battle. The Ashantees have not attempted to interfere with the troops on their return from the capital.

Paris, 7th: The sale of the Comte de Chambord's portrait has been forbidden in France.

London, 9th: A meeting of the late Cabinet was held on Saturday last, at which Mr. Gladstone declined to undertake the Liberal leadership.—Heavy rains and tornadoes render General Wolseley's homeward march difficult.—The British Exports for February amount to £18,250,000, showing a decrease of £2,000,000. The Imports amount to £31,375,000.—Further despatches have been received from Sir Garnet Wolseley. The entry of the British troops into Coomassie on the 4th February was preceded by a six hours' engagement with the Ashantees. The city and the King's palace were burnt only when Sir Garnet found that his communications with the enemy met with no response. The return march of the British was commenced on 6th February, when after marching for two days messengers from the King entered the camp asking for peace. Sir Garnet Wolseley accordingly halts until the 14th February.—Their Royal Highnesses the Duke and Duchess of Edinburgh have arrived at Windsor, and were warmly received everywhere *en route*.—H. M.'s Troop-ship *Malabar*, homeward-bound from Bombay, has passed safely through the Suez Canal.—A proposition has been made by Lady Wolseley to raise subscriptions on behalf of the widows and families of those who fell in the Ashantee campaign.—Sir Garnet Wolseley's latest despatch, dated from Prahsue, February 16th, says that the Ashantee King has sent one thousand ounces of gold as the first instalment of the indemnity. The General gave a reception on the 13th to an Envoy at Fommanah, and sent back a draught of the treaty of peace to Coomassie. Captain Glover retires to Accra. All the white troops are now on their way down to the coast, and the last detachment was to embark on the 22nd February.—The King of Adansi leaves Ashantee, and becomes an ally of England.

Madrid, 9th: General Moriones has received reinforcements of 16,000 troops. His army now numbers 65,000. The Carlists are still concentrated before Bilbao.

Penang, 9th: The Acheenese continue to protest emphatically against the Treaty of 1857 as a pure fabrication, into which they challenge investigation, and they assert that in their consideration England has broken her faith.—A rumour is current now that the position of the Dutch is more unfavourable than at the commencement of the expedition.—The Acheenese assert that several forts inland are strongly fortified with guns which have been supplied from the Kraton, and that the Acheenese policy is to prolong the struggle, leaving the attacks of the cholera and sickness now existing among the Dutch troops to decimate an enemy to whom they have no intention of succumbing.—It is reported that Dutch schooners are violating the blockade by carrying pepper from the coast to Penang.

Vienna, 10th: The Reichsrath has voted the first Ecclesiastical Bill by 224 to 71 votes.

London, 10th: A grand State banquet was given yesterday at Windsor Castle in honour of their Royal Highnesses the Duke and Duchess of Edinburgh.—The *Times* expresses its regret in having to contradict the announcement of the retirement of Mr. Ross Mangles and Mr. Henry Prinsep from the India Council, and urges the qualifications of Major Burne.—A letter appears in the *Times* from Lord Lawrence combating the argument that private charity cannot mitigate the distress which is now resulting from the famine in Bengal.—The subscriptions towards the Famine Relief Fund amount to £40,000.—There has been a heavy fall in the price of coal in the manufacturing districts, and a reduction in the rate of colliers' wages has commenced. The steamer *Bertha*, from Calcutta to London, has put into Lisbon to repair her boilers.

11th: Captain Sartorius, R. N., accompanied by twenty men of Captain Glover's expedition, have traversed the ruins of Coomassie. They found the place deserted.—Charles Orton has signed a declaration that he is a brother to the Claimant.

12th: Telegrams from America state that an extraordinary women's religious temperance crusade has commenced, and that it is spreading.—Prince Hohenlohe has been appointed German Ambassador to Paris in succession to Count Arnim.—The Italian Parliament has voted a sum of 79 million francs for the construction of fortifications.—General Moriones has resigned command of the Madrid troops.—He is succeeded by Marshal Serrano.—*Obituary:* Senator Charles Sumner.

PASSENGERS ARRIVED.

Per P. and O. Str. *China, March 6th:*

From Southampton.—Lieut.-Col. and Mrs. Stewart; Capt. Currie; Mr. and Mrs. Irving and infant; Miss Mather; Captain Erskine; Captain W. B. Warner; Col. and Mrs. Campbell; Mr. and Miss Sykes; Sir J. W. Copley; Mr. C. J. Campbell; Mrs. S. S. Melville; Mr. S. Plomer; Sub-Lieut. Forbes; Mr. J. W. Edmond; Mr. J. Martin; Mr. W. Waite; Mrs. Johnstone; Miss Johnstone; Mr. L. Boyd; and Captain and Mrs. Harvey.

From Venice.—Mr. R. M. Chatterjee; Major and Mrs. Prendergast; Mr. and Mrs. Hayter; Mr. A. Wedderburn; Mr. N. Elias; and Mr. D. G. Landale.

From Brindisi.—Lieut.-Col. and Mrs. Wood; Major Walsh; Captain Hogg; and Dr. Williams.

From Suez.—Mr. R. Strauss.

Per Str. *Strathclyde, 8th:*

From Liverpool.—Mr. W. Hemingway; Mrs. Hemingway; Miss Hemingway; Mr. Henry Smith; and Mr. John Hall.

Per Str. *Yeddo, 9th:*

From London.—Lieut. Tenton; Lieut. Forbes; Lieut. Howard; Capt. and Mrs. Walters; child and an ayah; Mrs. Newport; Mr. Atkinson; Miss McMillan; Miss Linton; Capt. and Mrs. Stanley Clark; Mr. Johnson; Capt. Ruxton; Mr. and Mrs. J. A. Wilmore and 2 children; Mr. Holland; and Mr. Tulloch.

Per P. and O. Str. *Hindostan, 13th:*

From Southampton.—Miss P. P. Joyner; Mrs. Sandefs; Lieut. Col. J. Keer; Col. Handyside; Mr. Hicks; Mrs. W. A. Donohoe; Mrs. G. Wilson, infant and child; and Surgeon Williams.

From Venice.—Mrs. Prichard; Mrs. Gen. Taylor and friend; Rev. S. T. Pettigrew; Mr. and Mrs. Ryan; Mrs. Van Laak; Mr. J. T. Dymes; Mr. Tyabjee; and Mr. Brandenberg.

From Brindisi.—Major H. Phillips; Major Galbraith; Captain Eckford; Mr. W. E. Creaton; Lieut. H. B. Bethune; Dr. E. Taylor; Mr. E. H. Brooke; Capt. E. H. Hennessy; Mrs. Spilling; Mr. J. Law; Mr. and Mrs. Gibbons and infant; Mr. Mosley; Mr. A. Bois; and Mr. E. Shapoorjee.

From Marseilles.—Mr. Stuart.

From Suez.—Mr. Eagleton; Mr. Baynes; and Capt. Pickan

PASSENGERS SAILED.

Per P. and O. Str. *Lombardy, March 9th:*

For Southampton.—Mr. and Mrs. R. D. Sanders and infant; Mr. and Mrs. T. D. Mackenzie and 2 infants; two Misses Hill; Mrs. H. W. Bellew and infant; Miss Elliott; Mrs. Watchman and child; Mr. J. Watchman; Mr. and Mrs. W. Dickson; a lady; Rev. A. Zimmerman; and Mr. John James.

For Brindisi.—Mr. Gonne; Col. and Mrs. Watson; Masters Chas. and Fred. Gough; Mr. R. T. Cook; Colonel McCallum; Mr. Reddie; Mr. McKenzie and friend; and Goolam Hoossein.

For Venice.—Mr. H. H. Jones; Mr. J. A. Baines; Lieut.-Col. J. R. and Mrs. Currie; Mr. Scrymgeour; Capt. and Mrs. G. F. Henry and infant; Major Rossall; Mr. W. M. Blyth; Mr. W. J. Hunter; Mr. D. S. McKenzie; Mr. J. Sleeman; Mr. Stokes; Mr. and Mrs. A. Follett Osler; Miss Follett Osler; Mr. A. B. Bradbury; Mr. F. Lotteri; and Capt. Ewing.

For Suez.—Col. H. H. and Mrs. Maxwell and Mr. Smiat.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTHS.

THEOBALDS—14th February, at Jubbulpore, the wife of Surgeon Major J. R. Theobalds, of a son.

HERON—At Wellington, Neilgherries, March 2, 1874, the wife of Sub-Conductor D. Heron, of a daughter.

JACOB—At Nagpur, on the 8th March, the wife of Stephen Jacob, Esq., B. C. S., of a son.

MARRIAGE.

FENTON—ASHBURNER—March 10th, at St. Mary's Church, Poona, by the Rev. G. A. F. Watson, M. A., Layard Livingstone Fenton, Lieutenant Bombay Staff Corps, to Katherine Isabella, fourth daughter of Colonel G. E. Ashburner, Bombay Infantry.

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